

11. *Epistola Gregorii ad Romanos*, v. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843

...and the ...

Errata sic corrige.

*pag. 10. lin. penult. lege Incurrat. pag. 12. lin. 4. deficit.
p. 16. l. 12. Legeruntne. p. 19. l. 3. quæ. p. 37. l. 4. jure.
p. 32. l. 8. nulla. p. 37. vlt. filij. p. 39. l. 2. necquicquam.*

...nonnulli ...
...nonnulli ...
...nonnulli ...

in omni gloria
in omni gloria
in omni gloria

1944

et scilicet lumen theologicum, ut in-
dico Gregorius, vult mittere omnes
etiam in fine alio loco in medio. Ita
loquitur Gregorius, plura sunt sub uno
conce, et omnia mystica: Nos mala
pauca in hoc libro tractamus. Amen.

Errata sic corrige.
Pag. 10. lin. penult. lege Incurrat. pag. 12. lin. 4. defit.
p. 16. l. 12. Legeruntne. p. 19. l. 3. quz. p. 37. l. 4. iure.
p. 32. l. 8. nulla: p. 37. v. l. l. p. 39. l. 2. nequiquam.

etiam proinde, vult mittere omnes
conce, et omnia mystica: Nos mala
pauca in hoc libro tractamus. Amen.
etiam proinde, vult mittere omnes
conce, et omnia mystica: Nos mala
pauca in hoc libro tractamus. Amen.
etiam proinde, vult mittere omnes
conce, et omnia mystica: Nos mala
pauca in hoc libro tractamus. Amen.

The Spirituall Spring.

A
SERMON
PREACHED AT PAULS,
Wherein is declared the necessity of
growing in GRACE, and the goodly
gaine that comes thereby, &c.

By RICHARD LEE, Preacher of the word of
God at *Wolverhampton* in STAFFORDSHIRE.

*Cant. 4. 16. Awake, O North winde, and come thou South,
blow upon my Garden, that the spices thereof may flow
out: Let my beloved come into his Garden, and cate his
pleasant fruits.*



LONDON:

Printed by T. S. for SAMUEL MAN, dwelling in Pauls
Church-yard, at the signe of the Swan, 1625.

in a just pity of the mean provision, if not the
Institution of so many thousand souls, and a desire and
care to have them comfortably provided for, I reaped up
the said Prebend to a worthy Preacher Mr. Lee, who
should constantly reside there, and faithfully instruct
that great and long neglected people, which he hath
hitherto performed with great mutual contentment
and happy success.

Bishop Hall. Account of his own
Life. Works. fol. 1714. p. ix

this Prebend in the Collegiate Church of Wolsingham
"was but thirteen Nobles per Annum". See Mr. Hall's account
of the Litigation about it.

To the VVorshipfull, and his louing friends,
the Gentlemen of London, Benefactors to the Prea-
ching of the word of God, at Wolsorhampton.



When I was first importun'd to com-
mit these my weake labours to a more
generall view: I stood in the bal-
lance, whether way to take: On the
one side, I saw the world was full e-
nough of Books: & what good would
my spoonfull doe in the Sea? and how
vnfit it were that my selfe, the least
of littles, should deliuer knowledge to posterity, and that this
wayward age, was so ill-disposed, that it could not abide
vngues in vicere, we should scratch in the sore; as also the
clowdie stile, and stumbling phrase I had writt in it, not
dreaming the world should looke on it. Furthermore, I per-
ceiued on the other hand, that my scarce discerned sparke,
gaue a true light: and why may not some gaine a little?

I haue read of night-travellers, that haue beene refreshed
by the shine of Glow-wormes? Wee are borne in a time,
wherein people loue new varieties in apparell, diet, houses,
yea, friends: why may not some see this, and be better for it?
It is an ill winde blowes no man profit; If but one gaine,
and that a little, I haue enough. A sicke or weake stomacke,
that at a table leaues dainties, and feedes of some course dish,
the Cooke will not repent he sent it in.

Being moued by these things, I thought I could not doe bet-
ter then to send it to your hands (although most of you heard
it Preached) to expresse my thankfulness for that loue and li-
berality I haue receiued from many of you: and now I am
glad, God hath giuen me this opportunity to lay open to wide
report, that worthy worke you haue done amongst vs. There
is a cursed crying; Sin raignes in this age without controule,

The Epistle Dedicatory.

Howe 13. in
A. 2.

*I meane the taking away of Church-rites, called by Chrysostome, the dowie of the Bride; robbing of God the Father, and the Church the Mother: Hence it is, that many braue wiis turne to study Law, or Physicke, or follow some other callings, letting passe sacred Diuinity, the Mistresse of sciences; and those that haue taken on them that worthy function, yet want of meanes, hath brought want of bookes and other necessities; so that many stufte their heads with cares in stead of learning; meane while the Gospell droopes, Gods vine-tree spreads not, Popery holds his ground, & duskie ignorance as a thicke mist remains vndispeld in many corners of this Kingdome, for want of sun-beames. But the more we beate on this poynt, the harder mens hearts are; like the Catadupes, that are deafe by the fall of Nilus. Now blessed be God, who hath so mightily wrought in you, to stirre you vp to bee instruments, to spreade beauens sun-shine, to those that sit in darkenesse; and haue sent labourers into others vineyards, and paid them with your owne penny. Hap-
pie be the Angell that called on you, to send helpe into our Macedonia: I meane, to establish the preaching of Gods word in that place where I now dwel. I neuer knew any part of this kingdome, where Romes snake brood roosted & rested themselves more warmer and safer, and with greater countenance, then in our country. But I make no question, it is begun already that as the day-breakes, and the shadowes flye away, those owles will betake themselves to liue trees, and no longer dominere ouer the childish in experience of many people. Goe on worthy Gentlemen with such workes, they shall be your crown and crown. The Lord stir vp your hearts more and more, & grant that others may glasse themselves by you, and through your example, tread this holy maze. And so I rest, committing my faint endeaours into your hands, desiring your fauorable acceptance, & wonted loue. I shal remain*

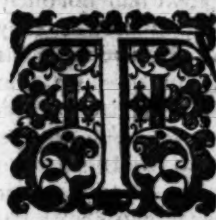
Woluerhampton
Okt. 16. 1624.

Yours euer obliged,
Richard Lee.

The Spirituall SPRING.

2 PETER 3. Verse the last.

But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glory both now and for ever, Amen:



He words in hand are a soueraigne remedy against the deadly poyson of Apostacie. The Apostle tels vs a litle before, that in these last and worst times, many ill-aduised men shall cast vnflauoury scornes in the face of Christian profession, which shall cause many to faint in their Iourney to heauen. A helpe against cold, is heate; against pouerty, is thriftinesse; against going backward, is pressing forward. We haue here preventing Physicks against relapses, and rather doe water and manure Grace, then sow it. We vrge not planting, but prospering; rather foode to nourish, then seede to beget. Here is a single act, with a double object; A charge giuen, expressing the matter, *Grow*, the subiect, in *Grace and Knowledge*; and so shuts vp the Epistle with a Doxologie at the foote of it.

To *Grow*, is taken either *continue*, to augment those graces we haue: or *Discrete*, to addenew to our store, as the same Apostle hath it, Chap. 3. *addeto your faith, vertue, &c.* *Grace* is taken either for Gods fauour in himselfe, Eph. 1. 6. this is that which makes vs acceptable before him; Or for the gift of grace, Rom. 1. 5. In God as in the Fountaine, in vs as in the Cisterne, he is the light, wee are as *Iohn was*, a burning lampe, enlightened from that light. *Grace*, one for more, Grace, for Graces. Or rather it is, *vox artis*, where grace signifies more then graces, *cause* then *causes*; as in the Scripture, *si christum diligis*, man is a larger word then *men*; Knowledge of Iesus Christ, by eu.

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a Senechdoche, to know and beleue in him. This is the fountaine and head of all Religion, the end and perfection of the Law and Gospell, *Ioh. 17. 3.* Grace is set before knowledge, because a gracelesse knowing is a fruitlesse knowing.

Growth here then must be an actiue motion, or operation of graces of Gods spirit in vs, whereby they increase either by apposition or extension.

Doff.

*—Hec nostros fig-
nabitur area.
CUTH.*

You see now which way the words looke, and what smell the flowers bound vp will send forth. The quintessential doctrine, or maine path, I must beate, is, that we must not only be carefull to haue graces, but to increase in those when they are begun. God would haue vs good Proficients in his schoole, and to thriue vnder his hand, to mend our pace in our Christian journey, to build vpon the foundation already layd. Gods campe admits of no dwarfs, his flourishing pastures of no stookings, his family of no vnderlings. It is not with Grace as with Nature, in growth, which constant age makes to be at a stand, and olde age makes to decay, but good men, *Psalm 84. 7.* they goe from strength to strength. The Prophet alludes to the growing of a child, which as it multiplies in yeares, waxeth stronger, *Prov. 4. 18.* The iust shineth more and more vnto the perfect day. As in the break of day, we haue a scarce-discerned light, after a while, the morning shewes her white limbs through nights black curtains, and so by degrees wins the field of darkness, & comes to a christall thine, yea to a golden splendour. In the like manner, saith the Wise man, doth graces lustre creepe on to perfection in Gods seruants. *David compares* a Christians goodnesse to the spring time, *Psalm 92. 14* when all but rotten trees bud and blossom. In the Gospell our Saviour reprehends the sloathfull seruant that puts not forth his talent. Again, he compares Grace vnto a graine of Mustard seede, which is a very little seede, yet in some Countries is of so great a stalk, that birds may build their nests in it. Thus you see, God stands for it, how holy Writ blazeth on it with sparkling brightness.

*Matth. 25. 14
Matth. 13.*

*In Syria Arab.
Canaan.*

Reason.

Now Reason shall stand up like an armed man to defend it. Let vs briefly then consider first the Necessity, secondly, the

The Spiritual Spring.

the benefits of growth; thirdly, the danger of not growing.
: First, Necessary pleads for it, because; first, wee have no set
pitch in this life, we must rest when wee are dead; here is our
nonage, when we are at full age, to our inheritance we goe.
This life is our spring-time; when we are ripe, God reapes vs
into his barme: We are here as young Plants in a Nurserie;
when wee are growne vp, God will transplant vs.

2 Wee went on a pace in euill, in our vnregeneracie,
when wee serued the diuell: haue not wee more reason to
runne faster now, hauing a better Matter, a credibler seruice,
and greater wages?

3 All will be little enough in times of tryall: Desertions,
temptations, sicknesses, crosses, and death, will looke vs in
the face. The wings of our hope will bee cut off; and our
prayers will haue their moultring time; wee shall fight then
against our selues like gyants: we gleane but happinesse
now, wee shall mow misery then; there will be no sore, but a
superfedens in all our tryals; let vs barrell vp plenty of grace,
and feather our hearts; & prepare oyle in our lamps against
that time.

Secondly, see the benefits that accrue by our growing.

1 God shall haue much glory, *Iob. 15. 8. Heronimus Pa-*
ther glorified, that ye beare much fruit.

2 Themselves shall haue much benefit by it; they that Luke 8. 16:
sow much, shall reape much; to increase in grace is to furnish
our selues with faith against tryals, with joy in miseries,
strength on thy death-bed, ability to pray, and the like: for
he that doubled his seruants, was made Ruler over many
things, *Matth. 25. 21. He that soweth liberally, shall reape libe-*
rally. 2 Cor. 9. 4.

3 Others gaine by our wealth, and gleane at our harvest;
We shall by our good instruction and examples set feathers
to other folkes arrows; when our hearbs are growne, we
shall fraught our neighbours gardens; our light shall en-
lighten them, our liues shall shame them, and let Conscience
on working; for the fuller the Fountaine is, the bigger the
streame will be.

Thirdly, the danger of not growing.

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4

*Minime verò
bonus est, qui
melior non vult
fieri. Ber. ep. 91.
Qui melior esse
non cupit nec
est bonus.*

1. Such have no grace at all, 'only gilded' outides. That seede which growes not, is rotten vnder the clods: He was neuer good that mends not: The goodnesse of the ground is knowne by the crop.

2. Painted corne ripens not: these disgrace the meanes God hath giuen them, as the Word and Sacraments; a leane-fac'd seruant disparageth his Masters house-keeping.

3. The curse of God lights on them. Wee say if our children, corne, cattell, or grasse, prosper not, that they are bewitched: What? a good Farme and thrive not? surely Gods blessing is not there. It is a heauy iudgement on the enemies of the Church, *to be as the grasse vpon the house tops, which withereth afore it grow vp, P/sal. 129. 6.*

*Non progredi est
regredi.*

4. Not to goe forward, is going backward; we cannot stand at a stay, either ascend or descend; coldnesse, lets in custome, and custome causeth defending of sin.

V'se 1.

Zeph. 1. 12.

Let scrutiny be made in the first place; let vs. Ministers try your sufficiencie; God will one day search with candles. Good gold fears not the ballance nor touch-stone, but a bankrupt abides not the counting-booke. You haue heard the fitnessse of this duty, let something be said as a *Jacob's* staffe to take the height of your graces. I purpose by Gods assistance, first to spread a plaister, then to apply it, first to draw, then to shoote. A little to discover the markes of growing, and then to lay my finger where it smarte. To deliuer somewhat as I may say in *complex* altogether; Know this, that growing children are hungry, they eate much and often; he waxeth but slowly that panteth not after the word of God, the bread of life. Furthermore, note, that as the Philosopher saith; Augmentation keeps the same species, when knowledge turnes into idle disputes, and beleueing becomes presuming, and a tender conscience sale to vaine scruples, as we see in our bedlam Anabaptists, and phantaslicall Brownists, whose doctrine is criticall, and their conuersations hypocritically; here is not Augmentation, but Mutation, not cherishing, but changing. A true grower adds daily some cubit to his stature, and in holding the truth, he beleueueth the Philosophers proverbe, *That he can neuer offend in the*

*Arif. de ortu
& interit. c. 5.*

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excesse. Again, Philosophy saith, there must be an apt proportion in augmentation: It is vntreasonably and monstrous in nature, for a childe to grow in armes onely, and not in the legges, or in legs and armes, but not in body, so to haue more knowledge, and lesse humility, to thrive in ioy, and behinde bound and hand-bound in good workes, is neither kindly nor comfortable. Wee are to put forward the slowest growing grace. In a word, some tokens that wee are of a larger size, are more accidental: as, it is a thousand to one but our selues or others, or both our selues and others, will seeme callen then wee were, and our outcroppings of those euils, that were before too high for vs: So also growers shall haue trials, the best schollers are most posessed, the highest trees, subiect to windes, the diuell and his agents assault the richest houses. The hotter the day, the hotter the day, the more gracious, the more opposed and lesse esteemed of the world. Good men are like a *Pyramis*, the nearer heauen, the lesse in mans eye.

Circa qualitates bonas nemo potest in excessu.

But we may yet lift this poyn more narrower, and proceede to the next step by step. Try how thou art bettered in foure things.

First, In *Admission*, doth thy blood rise more to see iniquity committed? Is it thy hearts solace to see superstition, and prophaneitie goe downe the wide? Is thy hand and heart set against them? Dost thou more tragically butcher thine owne cull, and know thy corruptions soules crushed if they begin to swell?

Secondly, In *Visitation*, hast thou more spirituall iourneys to heauen? Art thou earnest in thy thoughts and sighes. Doth loue strive for the strength of a Gyant? Is he thus with thee, thou art a good tree that growes downward in roots, and upward in body and branches.

Thirdly, how is it with thee in holy duties? Dost thou sweepe thy heart cleane, and adorne the inward man more then thou hadst wone before thou comest to Gods ordinances? Art thou more sincere, reuerent, and diligent in performing thy seruices to God? Hast thou more than knocke now at thy heart, to enter in with his buffard broode, thou

bloody

B 3

more

1. Tim. 3. 10.
2. Tim. 3. 6. 7.
1. Cor. 13. 10.

more secretly, *in* like him, and *re*solueth the Minister shall plow, no more on the lands, nor sow on the waters, but let him shoot and hit the white. But principally the stronger Christian, the mightier in Prayer. Louers *lo*ue meetings, and the nearer marriage, the oftner they meete; for in this sense the proverbe is true, *After building comes hogging.* *And* Fourthly, there is a sensible mending in workes; The fatter any one is in Grace, the more hee sweates out good workes. He hath a more quicke-edg'd purpose to take all occasions of doing good; hee spreads his wings wider to helpe more people; hee flies now like a lofty Hawke at the best workes; hee that before was all for good to mens bodies, which are workes good in their kinde, these he performs more then before, but yet withall lookes higher, and labours to spread Gods Gospell; and to hoist vp the sayle of *tr*oubling Religion, and with his Prayers, purse, and power doth his endeavour to beate downe Popery, and prophanesse, and to be a light to them that sit in darknesse.

Use 2.

Antipodes, opposite to this doctrine, are first, such as grow not; secondly, or grow but in general graces; thirdly, or such as fall backe. It blots with blame, yea, bitterly bites *Non proficiunt*. Many are as ignorant, as foolish, as dull, as fruitlesse, as twenty yeares agoe they goe round as a horse in a mill; they goe to the Church, to the Sacraments, to family-prayers, runne vp and downe as Ants in a Mole-hill and doe nothing; and yet thinke they haue Religion enough. Such are frozen on their drags, twice dead and pluckt vp by the rootes. Nay, we haue another generation of people that enuy the growing man. If any be like *Saul* among the people, higher by the head and shoulders in matters of Religion, he is hated; as loytering seruants doe their fellowes that ouerworke them. Dealing with his neighbours, as a Gardener with his hedge, if any part of it out-sprount the rest, hee clip it downe. As *Eseus* Foxe hauing lost his taile, would perswade all other Foxes to cut off their tailes. *Paul* tells vs that an *in*bredde is in the child of the deuiill. As for these silly ones that are *over-learning* and *never able to come vnto knowledge of the truth*, but thinke he should

Quomodo proficiat si tibi iam sufficit. Ber. de confid. l. 2.

Act. 13. 10.

2 Tim. 3. 6. 7.

1. Cor. 13. 10.

1. Cor. 13. 10.

should

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7

should be as *Pegasa*, have a golden bridle to stop his post-
hail to God: These are as the proverbe is, *Always whis-*
den. Boyes and Trewants must be whipt. *Ambrose* ele-
gantly obserues in *Luke 21*, the danger of a suckling, the
ioy to haue it weined, and so grow vp. *Abraham* saith hee
feasted when *Isaac* was weined, but the child that was not
weined was ouerlaid by the mother. Thou art a wicked man.
Circular motion is the motion of the heauens, but not the
heauenliest motion, nor the perfectest. Fruitlesse dead trees
must be plucker vp. God may very well giue thee vp to
hardnesse of heart, and say as once a *Capitaine* did to one
of his watch, finding him a sleepe, he slew him, saying, *Dead*
I found thee, and dead Ile leave thee; for being dead spiritu-
ally, God may iustly damne thee eternally. And standing
so worle thou mayst be, better thou canst not be: The lying
stone gathers mosse, the standing poole muddes. The bird
mounting vpon wing, is out of feare, but sitting on the
ground is in danger both of snare and Fowler.

This Atheist may stand in his owne light, and spurne
against our truth with this poore objection; That grace is
a simple essence, and not naturall; and so not capable of
growing.

Answe. It is true that a simple essence growes not in God
the fountaine, or as I may say in the abstract, but secondari-
ly in vs it may be further reuealed; and plentifully bellow-
ed. There is a spiritual growing, as well as a naturall.

Secondly, Others stop the mouth of Conscience, with
this, that they know more then they did, and can talke more
of Religion then they had wont, and haue more dexterity in
prayer, and the like. Such must know that there are some
generall gifts of grace which God bestowes on vniuerse
men, as such as these are I haue named. There is faith
graces, as mortification, godly sorrow, humility, and the like;
if thou mendst in these last kindes thou art happy in deede,
but if thou growest onely in such graces, as *Indul*, *Achitophel*,
or such hypocrites may haue, thy shew is more worth
then thy substance. As a *Cinnamon* tree, thy barke is
more worth then thy body. Thy flourishing is but as a
quagmire:

Greci semper
pueri; saith an
Egyptian, apud
Plat. in Timoe.

In ceruisu impij
ambulant. Eras.
coloqui de nau-
frag.

Psal. 129. 6.

quagmire, growne ouer with greene grasse. Thy growing cannot last, but as grasse on the house top, to wither before it grow vp. A tree cut vp by the rootes, may sprout forth leaues for a while: A man after he is dead for a time his nayles and haire may grow.

As for the former, they are but as a dog in a wheele; the melancholly Stoikes went beyond them: and these of the latter sort; it may be euill, is at a stand in them, through education or want of occasion; as fire may want fuel; but not one sinne yet hath his fatall blow as *Goliath* had, nor so much as a Bucke that hath his deaths wound, though he be not yet hunted downe. I say in all thy flourishing shewes thou deceiuest thy brethren with shadowes, and thy selfe with sinne.

Thirdly, But this is not all, we haue a disease called a consumption, wherein men grow, I confesse, but worse. Wee haue Townes, Cities, Kingdomes, Persons, as the Crab-fish goe backward. Shall we begin with the worst first. *Rome* was once famous, *Her saith was spoken of throughout the whole world*, She was beautifull in her youth. Out of her loynes sprung worthy Martyres, and reuerend Ministers, but now she is dropt into a crooked old age, a foolish dotage. She hath nourished in her bosome a broede of misbegotten Controuersies, and when wee haue discovered their yong opinions and blinde errors, like Foxes that are hard hunted, they seek intricate holes, and thorny bushes, they hide themselves in knotty distinctions. So that as one saith, I haue sought *Rome* in *Rome*, and could not finde *Rome*: She will haue a Monopoly of heauen, and the prisoner at the barre will be iudge of the Law. She denies children for knowing their fathers will: She wil not onely forgiue sinnes, but maintaine sinnes. The Stewes yeeld good tribute to the grand-mother of spirituall fornications. Her subiects must not obey our Princes, but depose them, yea, in some case kill them, though the Pope grant no speciall license. Yea, *pure & merito*, saith *Simantha*. May not we say of her doctrine as of *Ieroboams* shilde, he found them of siluer, and left them of brasse; so that now instead of loving her, wee must

Rome.

*Quasi Romam in Roma,
& non inueni
Romam.*

*Gretser p. 159
Bell. de summo
Pontif. l. 5 c. 7
Bannes in Tho.
Aquin. 2. 2. 2.
q. 12. art. 2.
Inst. Cath. 23.
Ser. 12. 13.*

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The Spirituall Spring.

9

must leaue her, and obey the charge giuen by the Prophet *Jeremiah*, Chap. 50. 14. *Put your felues in aray against Babylon round about: all ye that bend the bow shoot at her, spare no arrows, for she hath sinned against the Lord.* Let this be *Babylons* disease alone. But as for the reformed Churches, let them ride on with their honour, and good prosperity haue they: Farre be it from them with *Hezekiah* Sunne to goe backward. Yet if we looke into the generall decay of godlinesse and vertue, we may with teares lament and say, That at the beginning men were Gyants in body, but now Gyants in sinne.

Common principles of honesty are become vnto many, as the writings on a tombe stone, by much treading almost quite defaced. Wickednesse growes, goodnesse decays, by this cloude we may preface a storme.

*Mali proficiunt
boni deficiunt.
Ber.*

But of this famous Citie I hope better things. Your *London* workes haue blazed all the Kingdome ouer, and displayed their branches into other lands, you haue clothed the naked, fed the hungry, nursed the fatherlesse, And best of all which is put into the mouth of posterity, you haue bought eye-salue, and haue sent it to the blinde, and haue giuen Torches to them that haue dwelt in the gloomy darkenesse of thicke ignorance. Oh let it not be said that you retyre, or grow not on in grace and in charity as well as in knowledge. Let it not be said that you feed the poore sparingly, and plentifully feast the rich, who as Tennis-players, can bandy to you againe. As *Rachel* disliked her owne barrennesse, so did her husband: so doe you your fruitlesnesse, Principally haue a care so to honour God with your substance, as to send faithfull labourers into his Vineyard. I haue obserued my selfe dwelling in a Countrey where Popery and ignorance doth lamentably flourish, and their nests are for the most part in the Parish of some tenn pound Leuite, and wee shall often heare that in those places, some one or other is drawne to the superstitious faction, and no maruell when mens mindes are as *tabula nuda*, fit for any impression, & so imbrace that Religion which is next to the, be it what it will. Many of you may say with *Danid*, *Thou*

reskeft me from behinde the wies; you had poore beginnings, and now God hath spread your tables; and fill full your cups. This life is a iourney, heauen our ayme; be a *viaticum* to poore Trauellers, let your purses hire Preachers, and send the Gospell where it is not, that *Romes* superstitions may bee banished from this Land, and thereby sinne and sinners may be dashed out of countenance. Truly I may say as the Disciples did of the Aisse, *The Lord hath neede of him*. Many good desires are among your poore Countrymen, but in many places for want of preaching (the fuel for that fire) all goes out: and as *Hezekias* said, *The children are come to the births, and there is no strength to bring forth*. Poore soules are so wounded by sinne, that they need lie vnder the Physitians hand. The Prouerbe in this sense is false. *Misere vniis qui medicè vniis*; For man without a Teacher is as a blind mā without a guide, saith *Augustin*. And how can men but sleep when the candle is out? *Iosephus* thought that when God shewed to *Israel* by *Vrim* and *Thummim*, whether they should goe to battell, it was thus, the Priest should put on the Ephod, & if the pretious stones shined, they need not feare their foes; but I am sure, that if our pretious stones shine, I meane Gods Word, we neede not feare Antechrists kings of the earth. Well then, though it hath beene said that Popery like *Leah* was bleare-eyed, yet fruitfull, and we faire as *Rachel*, but barren, Oh put you that song in our mouthes, *that the barren be makers to keepe house to be a ioyfull mother of children*, then God shall haue glory, wee comfort, you profit.

Isa. 37. 3.

Homo sine do-
lore est ut ce-
cus sine dolore.
Aug de temp.
Iosephus l. 3. c. 9.

Psal. 113. 9.

Magistrates.

Quorum primus
impetus plus e-
rat quam viro-
rum, secundus
minus quam
faminarum.

Ad speciem
non ad vultum
Ecce de orat.

But since I haue begun to speake, let me say on. May it not be said of some of our Magistrates executing of Iustice, as is said of the Frenchmens fight? At the first stronger then men, at the last weaker then women. Our Lawes the Axe-tree of our estate, on whose firmnesse wee repose, vpon whose bosome the Church leanes, or either are as a rusty clocke that goes not, often time for flourishing, not for fight. If lawes be put in execution, alas, but for a while, we may say as *Fabius* said of *Hannibals* Armie, like a fire of straw, makes a great blaze, but is quickly out: like the leaping of the locust.

The Spiritual Spring.

II

locust that firts vp a litle , and quickly downe , or as the Planets in their Epicycles, sometimes ascending, and some- times descending.

*Locustarum
salus Greg.
Moral. 131.*

Let not prophannesse get the vpper hand , nor Popery nor carnall security, which as *Promethus* his vulture eate out the heart of Religion , wee may feare, wee may say of them as men doe of snow when it melts not, that it lies for more. For Gods sake you that are our *Herculesses* against these Gyants, bring downe her that sits as a Queene, let not the people say of you, as men doe of a dead Hawke , a good one if she were aliuē. Let your faith out-lookē your eyes, and march on valiantly.

As for vs Ministers, we should be knowne as *Aarons* rod *Ministers.* was, by blossoming and fruit , and like *Nabuchadnezzars* Ouen, seauen-times hotter then others. God would haue his messengers as an Emperour would haue his wife, without fault, or suspicion of fault. We should haue life in our doctrine, and doctrine in our life; but we haue many like a *Rauen*, cries on euery steeple, East, West, North and South, but hauing got her prey, she lies downe vnder a sunny banke, and yee heare no more of her; so many Preachers spare no paines in season and out of season, till they bewarme in some fat Parsonage, then like *Demas*, they embrace this present world : as the Eagle they flie high, and haue no eye to their nest. It is a iudgement when the tongue cleaues to the rooſe of the mouth. When like the Storke, haue a sweet voyce being yong , but a hoarse one in old age, they either Preach not at all, or as lightning, onely flasheth, but warms not, and truely how can it be that the cold can warme others, and he that is dead can quicken others?

Psal. 137. 5. 6.

To end with private men. How many Professors of Religion, with *Zots* wife haue lookt backe? let these know that many set out of *Egypt*, that neuer saw the land of *Canaan* : some like *Iohn* march furiously, yet sit downe and catch cold, and fall into a consumption. Some now and then smite sinne a litle, as a mother doth a childe that shames her, but loue it well enough; others wound sinne a litle but will not kill it, When *Elisba* bad *Iona* take his arrowes & smite on the ground,

*Private
Christians.*

2 King 13. 19.

Psal 78. 9.

Fox A. Mon.

Ælian. 3. c. 13.

Ier. 3. 2.

Hierome.

ground, and he smote thrice and staid. *The man of God was wrath, and said, thou shouldest haue smitten sine or sine timer, then badst thou smitten Syria till thou badst consumed it.* So if men would but giue their corruption more deadly wounds, they need not be like a Hackney, that tires in the heate of the day, or a dull Asses trot, that will not last long, or like the children of Ephraim, are armed, and carry bowes, yet turne backe in the day of battell; yea, deale vnfaithfully, and *turne aside like a deceitfull bow.* We must tell to these sinking-downe estates, that little decayes will proue great breaches; slidings leade to fallings; indifferency to sencelesnesse.

The more a man is inlightened, the worse hee is falling backe. A candle neuer enlightened smells not, but being enlightened, and blowne out, then it stinks. The back-sliders in the seauenth persecution, were punished with strange diseases and euill spirits. When Cranes flye backwards, it is a signe of a tempest. There is nothing but foule weather towards, for him that hath broken couenant with God. When loue-tokens are sent home, we say a match is broken. The Lord dwels not in that heart, that hath the goodnesse remoued out of it. When we come into the Kings Pallace, and see all the sumptuous Hangings taken downe, we conclude the King is remouing of his lodging. When wee haue shrouded God out of our hearts, our case is miserable: It is a wondrous danger of a heate to take cold. The *Novatian* heresie, a great sect, and many learned men were of them, held, that a reuolter could not bee receiued againe: howsoeuer I abhorre their bleare-eyed error, because I here God say, *Returne O back sliding Israel*, yet neuertheless there is such intricate turnings, and Meandry windings, that few returne; none without much sorrow and smart: *Origens* lamentation is wofull, and may affright a faller-backe: such mens consciences, as a broken legge, wil paine in ill weather. *Yet O Lord there is mercy with thee, that thou maist be feared.* The chiefe Physitian of the soule hath scored vs out a way for deliuary, *Reu. 2. 5.* *first, Remember whence thou art fallen: secondly, Repent, cry out against this sinne, hate it, loathe it: lastly, and doe thy first worke: neuer rest till thou hast got thy former strength.*

To

To these I may adde three more; first, Doe all this quickly. A candle put out, blow the match quickly, and it may enlighten: wee are like sluggards, the longer we lye in bed, are vnwilling to rise: Secondly, ill company is as ill aire, or ill dyet to a man in a consumption, which will hinder his health, not better him: Lastly, know God loues vs not the worse, if we heartily mourne for our sayings; and flye to him. Christ calles his Spouse, *faire, pleasant, O loue for delights Cant. 7. 6.* although Chap. 5. she had caught a fall and mar'd her face.

1. c. Build

Having now as a Hawke struck my talents into the face of seuerall offenders; let me ring my silver bells in. the ears of a growing good man. It is pittie hee should goe without his due: If it be betweene thy flesh and spirit, as was betweene the house of *Dauid* and *Saul*, 2 *Sam. 3. 1.* *Now there was long warre betweene the house of Saul, and the house of Dauid, but Dauid waxed stronger, and the house of Saul waxed weaker and weaker:* If thy flesh be tamer, thy spirit stronger, so that thou canst feele olde age, as well by the strength of the soule, as the weaknesse of the body: Thy Conscience, Faith, Loue, and all other graces are mightier, and as it were, vp in a swarme in thee: Thou art more watchfull then before: A childe, the older it growes, the lesse it sleepes: Thou that before wast afraid to follow God in the darke, but now art as a Sea-card needle, standest in the greatest tempests; we haue for thee a nest of young ioyes, we open a mine of gold vnto thee, and tell thee thou art a true Christian, crosses cannot crush thee: God bindes thee vp among his iewels, and hath made more promises to doe thee good, then euer hee made to hold vp the pillars of the world.

Vse 3.

Some it may be, accuseth himselfe, alas, I cannot grow, oh would to God I were better.

Obiect. 1.

I answer, that, Grace growes but slowly, and loseth ground of time. Again, the blade springs, whilst the husbandman sleeps; we may be better, and not aware of it. Also there are kindes of growing, trees one while shoot vpward, another while downe: An Apple may grow one while in greatnesse, after in goodnesse.

Answer.

Obiect. 2. But I am nothing like so forward as I was at my first conversion; my prayer is weak, my hearing dull.

Ans.

What are thy clothes too little for thee? a good signe of growing. But a man may abate in five respects of his former forwardnesse, and be no back-sliding. First, so farre as it was new to vs: the lame man, *Acts* 3. leapt at his first curing; we must not suppose that he did alwaies afterwards in his goings, leape: The *Israelites* at their deliuey out of *Babylon*: captiuitie, their mouthes were filled with laughter, and their tongues with ioy; we may not suppose that they alwaies after did nothing but laugh: The Sunne is more acceptable at the rising, then at the setting. Secondly, so farre as was to by-ends: we may heare a Preacher set forth the blessings that attend godlinesse, as Peace, Wealth, comfort in our Children, and the like: whereupon wee cheerefully set about all Gods businesse; but our Lord seeing our vilitie to haue these outward blessings, and so cuts vs short of them: wee may then abate of our forwardnesse, so farre as these ends did spur vs on, and be no back-sliders. Thirdly, we may stop so farre as blinde zeale puts vs forward, and bee neuer the worse. A good man in his conuersion, his flesh is as the flesh of a young childe; very tender, being but as it were, newly wounded for sinne. A childe in grace is as one in nature, that feares bug-beares and trifles, which men doe not. Now in what he was ouer-scrupulous, ouer-strict, too straight laced, hee may abate vpon more knowledge, and yet stand his ground in christianity well enough. Fourthly, hee may aswage of what he is at extraordinary times, in dayes of humiliation, and yet be no faller backe. Lastly, he may be overwhelmed with troubles, or vnder a temptation, or in a spirituall desertion; he must not iudge himselfe to be, as he then feels himselfe to be; for all this, it may be said of thee, even in this case, as *Homer* said of *Diomedes*; a little man, but a great soldier.

Μικρὸς μὲν ἦν
διμαρτυροῦντα
τοῦτο.

Obiect. 3.

Ans.

But I in truth am worse than I were.

It may be thou seeſt thy ſelfe worſe, which argues a better eye-ſight, and that a greater light is in thy heart. In the morning when the roſes of the day begin to flower, all the ſoule

foule corners of a house cannot be seene; but when the Sunne creeps towards the highest Zenith of heaven, every small spot is apparent. Or take it for granted, thou art worse indeed, art humbled for this, dost strive against it mightily, as a falling man catcheth at what he can, is there an amazed kinde of sorrow vpon thee for it? I must tell thee, thou maist be nearer deliuey now, then euer. The diuels in the Gospel, neuer tortured the possessed more, then at their going out. I haue knowne it freeze the keenest against a thaw, and grow darkest towards breake of day.

But I should proue an ill Physition, onely to bid you grow, and not set in at a dead-life. We neede helpe to this businesse, considering that grace in man is like a tender out-landish hearbe brought into our countries; we shall haue much adoe to make it prosper. Therefore, Helpes to grow.

1. *Shun* sinne, as Ignorance, Pride, Hypocrisie, ill-company, &c. Luill is a step-mother to good: as an Easterne winde nips our blossomes: as sicknesse that keepes downe a child; so doth our transgressions stint and steepe our graces, and make vs vncapable of being bigger.

2. *Get* a good conscience that will cast vp thy accounts eury night, and reade thee a curtaine lecture for thy negligence.

3. Thou must haue good store of humility; by descending, thou shalt ascend, the low vallies are euer fruitfulllest. Descendens ascendit.

4. Labour for spirituall wisdom to be led by the best presidents, to take thy worke out of the best Samplers, to write after the best coppies, to draw a line after the best Painter. Post progenum limam ducere.

Lastly, practise foure duties; first, Meditation; secondly, hearing Gods word; thirdly, Prayer; fourthly, to make a good vse of afflictions.

1. Meditate on Gods Mercies.

3. The excellency of grace. 2. His all-seeing eye.

1. Meditate of Gods fauour to our persons, to our kingdom. How many dangers haue we bene lyable vnto, haue not the Bulls of Basan compassed vs about? yet may not our Church sing with the Church of *Israhel*. Many times haue they afflicted.

Psal. 129. 2. 4.

afflicted me from my youth: yet they haue not preuailed against me; the Lord hath cut asunder the cords of the wicked: was not King Edward our Darin to build Gods Temple? As for Queene Maries Raigne; it is true: sucking the blood of the Saints, yet but short, and out of these ashes had we a Phoenix, the blood of the Martyrs was the seed of the Church. Did not our late Queene Elizabeth, of thrice blessed memory, account her selfe as a sheepe for the slaughter, yet did not she outliue sixe or seauen Popes? As for that cruell exploit

Psal. 124. 2. 3.

of eighty eight: If it had not bene the Lord who was on our side, they had swallowed vs up quicke. What Processions and Masses, said and sung among them, hoping their superstitious would haue giuen them the day? but our heauenly Father so apparently then tooke our part; that it is reported, the great Turke should say, in that fight God was a Lutheran. Had not the Papists yet a further hope; when our Queene should dye, had they not Esau's thoughts, the dayes of mourning will come shortly, and then; and then, we will slay our brethren the Protestants? But our Sunne did set, and no night followed. As for that matchlesse plot, the Gunpowder-treason; before, their practises were fire and fagot; now, fire and powder; they would haue brought Doomes-day vp on three Kingdomes at once; Then had the songs of our Temples ceased; we might haue named our children Teabods; yea, when our Noble Prince tooke his late long iourney, they clapt their wings, and began to crow: but, Blessed be the Lord, who hath not giuen vs as a prey to their teeth.

Psal 124. 6.

*Ab ortu solis ad
Hesperium cubi-
lis.*

*Pro mollioribus
& melioribus
fatus.*

If I should stand here a whole day, I could not recount Gods goodnesse to vs. As the Cherubins wings hung ouer the Mercy-seate, so doth Gods mercies ouer vs. Are not wee referred for better times then our fore-fathers were? where hath the Gospell shined more then here? hath not a pillar of fire, and a cloud guided vs about threescore yeares? As a man that at the beginning of a cleare night counts the stars, but after a while, they appeare so fast; that he is confounded. Our stars, our Preachers, in the beginning of our late Queenes Raigne might easily haue bene numbred; but who can reckon vp our shining lampes now? So that wee

ma

may say of our Land, as *Salmi* said of *Rhodes*, *It is alwaies in Semper in sole the Sunne*; our Mustard-seede is a spreading tree, and birds *sit* build in it.

What must we say to all this? Heare the Apostles aduice, *2 Cor. 7. 1.* *Having therefore these promises, let vs perfect holiness*: what are ours, *promises*? nay, hauing these performances, let vs perfect holiness, and increase in godlinesse. The best hearbs grow in the sun-shine: our Summer flowers are the best flowers: we must hatch and ripen too vnder Gods wing of mercy, or we shall neuer be ought.

2 Consider well of Gods all-seeing eye, and thou canst not but mend. The masters eye makes the horse fat, and the field fruitfull.

Fertilinus in agro oculus domini est, Plin l. 18. c. 6.

If a Magistrate would but well weigh, though he be a God of men, yet he is a man of God; *Ye are Gods*; alas, but metaphorical Gods, a Dictie of some threescore and tenne yeares; and then he that whilome was a Iudge, must himselfe be iudged; it would make him not winke in one cause; and haue *Lyncus* eyes in another. If our great men would but dwell on these thoughts, they would with flaming courage (speake for God on the Bench) and in the Parliament-house too.

Nuper Index eram iam Iudicis ante tribunal,

3 Ponder well the excellency of Grace, and it will cause thee to stirre up the gift of God, *2 Tim. 1. 6.* It establisheth the heart, and like an *Atlas* vnderprops vs in dangers; it changeth the minde, so that we shall turne no more to our former course of sinning; whereas, good nature, education, wisdom, cannot alter one quality, but so as a Wolfe in Sheepe skins, will turne to his olde byas againe: The guilt of any thing will weare off: *Riches will take her to her wings as an Eagle*, saith *Salomon*, on which if thou sett thy heart, thou haught thy iewell at an Eagles legge that will flye away with it. All earthly things in time of misery, is as a heape of snow, which melts away in a hot day, and makes the wayes miery: But grace is a cordiall in every sicknesse, a house in every storme: In all troubles it makes the Church our Chayre, our Faith our Feast, and Heauen our home. Who will not worke hard for this wages, and sow much, to reape much of this graine?

The second dutie, as a pully to set thy clocke on going, is a diligent hearing of Gods word, that is our foode, 1 *Per.* 2. 2. *As new borne babes, desire the sincere milke of the word, that ye may grow thereby.* There must be nutriment to augmentation; manuring makes Plants flourish; feeding makes children and cattell grow. Gods word is our *pasci* and *nasci*, birth and breeding: and yet alas how few respect it, and amongst those that are swift to heare, how many haue we, that are like men sicke of an Atrophy, eate much, but thrive not? We heare much, but practise not, like a bul-rush, drie, though in a wet place.

1 *Pet.* 1. 2.
& 2. *ep.* 1. 2.

*Bona mea dona
tua. Aug. vel
ipse vel ab ipso
Aug. de doct.
Christ. c. 31.*

Thirdly, prayer is a supporting stone in this Building, and a good stake in this hedge; This the Apostle *Peter* practised for our instruction; and the rest of the Apostles together, *Luke* 17. 5. *Enlarge our faith*, for all comes from God that's good, *Paul* may plant, and *Apolo* water, but God gives the increase, Either it is himselfe, or from himselfe. Now prayer sets God on worke, and God sets Heauen and earth on worke. He hath pawn'd his word to heare vs. His Name is a hearer of prayer.

Lastly, make a good vse of crosses and troubles; let them doe the worke they are sent for, plucke thy heart from the world, exercise thy faith and patience, let them drive thee to God, rowze vp thy prayer, and chaine thine eare to his heauenly voyce.

Grace is like some kinde of Fowle, the fattest in the hardest weather, as a sea-bird that buildes her nest in a storme, as a palme-tree that is taller for pressing.

I haue now said what I can in this point, Let vs heare the Apostle *Paul* speake, 1 *Thess.* 4. 1. *Brethren, wee exhort you by the Lord Iesus, that ye would abound more and more;* You looke how your children grow, and will now and then cast vp your bookes to see how your estates thrive, you will walke into your Gardens, and to your Countrey houses, to view the comming forward of your hearbes, trees, grasse, and corne, for Gods sake looke to theiwell in the boxe, the soule in the besome, God will reward you for doing your selues good, and crowne you for doing your owne worke;

*Virescit vultus
re virtus.
Quid. Eleg.*

into
you
stan
Wh
hope
ye

The Spirituall Spring.

19

into whose hands I commit you, the Lord of heaven make
you know the things that belong to your peace, & not out-
stand the day of your visitation. Now is our Spring-time.
When one is dead, his dayes of thriving are gone. *There is* Job 14.7. *10.*
hope of a tree, saith Iob, that it may flourish, though it be cut up,
yet by the sent of water it will bud; but man is sicke and
dyeth, and perissheth. Whilest we haue time let vs
doe good, let our eyes be in our heads;
The Lord God make vs wise vnto
Saluation, Amen,

FFNIS.